THE CASE

OF

ST. PATRICK'S CONGREGATION,

AS TO THE ERECTION

OF

THE NEW CANONICAL PARISH OF ST. PATRICK'S,

MONTREAL.

CATHOLIQUE
1964
Québec

Published by order of the Committee of the Congregation.

Montreal:
PRINTED BY JOHN LOVELL, ST NICHOLAS STREET.
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(No. I.)

EXPLANATORY NOTE.

The following Documents sufficiently exhibit the case of the Congregation of St. Patrick's Church, of Montreal, in relation to the erection of the new Canonical Parish. A few words of preliminary explanation may, however, be necessary.

On the 28th October and 4th November, the official notice of the Rt. Rev. Bishop of Montreal, declaring his intention to erect a certain district attached to St. Patrick's into a Canonical Parish, was read from the Pulpit of that Church, and proceeded to invite all interested to attend a Canonical Inquiry *de commodo et incommodo*, to be held at the Sacristy of St. Patrick's, before the Very Rev. Vicar General, on Thursday, the 8th day of November. At that solemn inquiry, the remonstrances of the Curé Habituel, the Curé Actuel, the Rev. Mr. Dowd, and all his *confrères*, especially charged with the ministry among the English speaking Catholics of the city, and of the Fabrique, were duly read and presented to the Very Rev. Vicar General. The remonstrance of the laity of the St. Patrick's Church, which forms the first of the following documents, was also read and presented. (See paper No. I.)

On Sunday, the 25th of November, the Pastoral Letter, dated 21st idem, next following in order, (See No. II.) was read from the pulpit of St. Patrick's Church, and was immediately followed by the reading of his Lordship's decree, also dated the 21st November, erecting the new Canonical Parish.

A copy of the decree itself, on application to his Lordship by the Committee was, by his Lordship's Secretary, on the 7th of December, refused to the Congregation. Of this, if our application was irregular, we do not complain; but as the Pastoral Letter, explanatory of the decree, was addressed to the Catholics who frequent St. Patrick's Church, and to all others interested, the latter, at a general meeting held in the grounds of the St. Patrick's Orphan Asylum, on Sunday, 2nd December, appointed

a Committee to draw up a dutiful and respectful reply thereto, which is also included in the present publication. (See No. III.)

At the same meeting an appeal was adopted, and a delegation appointed to present it to his Grace, the Archbishop of Quebec, against the decree of his Lordship, the Bishop of Montreal; and on Friday, the 14th of December, the Appeal and accompanying documents were presented to the most Reverend Administrator by the following Members of the Congregation:—J. P. Sexton, Esq., Chairman; Hon. Mr. McGee, and Messrs. M. P. Ryan, J. McGauvran, T. McKenna, Dl. Shannon, Wm. O'Brien, Luke Moore, J. McShane, jr.

This Appeal, and the official reply of the Most Rev. Administrator, are also included in these papers: (See Nos. IV. and V.) and so far complete the case of this Congregation.

(No. II.)

TO THE VERY REV. F. A. TRUTEAU,
VICAR-GENERAL,
&c., &c., &c.

VERY REV. SIR,—By "notice" read from the pulpit of St. Patrick's Church, on Sunday, October 28th, and Sunday, November 4th, the congregation were informed, in the name of his Lordship, the Bishop of Montreal, that, by his special delegation, you would, on Thursday next, November 8th, hold a canonical inquiry *de commodo et in commodo* as to the erection of a canonical parish, which will comprehend the territory contained within the limits of the following streets in the city—viz.: Bleury, Sherbrooke, Mountain street, St. Antoine and Craig streets.

In accordance with this notice, and the invitation accompanying it, to all persons concerned, to present their objections (if any) in writing on that occasion, the undersigned pew-holders and members of St. Patrick's congregation beg leave most respectfully to submit for the impartial consideration of his Lordship, the following reasons why they view with alarm and apprehension, the contemplated erection of a parish in connexion with St. Patrick's Church, and limited, as above stated.

First. The Church of St, Patrick was erected twenty years ago for the use and benefit of the English speaking Catholics of Montreal, and not for any particular section or division of that population, and on a scale of size and cost calculated to make it the principal ecclesiastical edifice for a very great number of them. That during the twenty years last past, this arrangement has been productive of the greatest spiritual benefit to all concerned—has insured unbroken harmony, unity, and contentment among the people, and edified religion and society proportionately.

Second. That the cost of the erection of St. Patrick's Church, amounting in all to the sum of one hundred and forty thousand dollars, was partly provided for by special grant from the seminary of St. Sulpice to the amount of forty thousand dollars, and a large subscription, in proportion to their means and numbers, from the English speaking Catholics, for whose use and benefit the sacred edifice was, from the first, understood to be especially devoted. That acting on this understanding, the present congregation have further expended, from time to time, sums amounting in the aggregate to between thirty-five and forty thousand dollars of their own money in erecting altars, an organ, confessionals, and in other respects adorning and completing the interior of the Church.

Third. Because the erection of the above described territory into a canonical parish would necessarily exclude as parishioners the majority of the original contributors, who still survive, as well as the majority of these who have since contributed to finishing the interior, and thereby break up the solemn and endearing associations which unite whole families to their habitual place of worship and its beloved clergy.

Fourth. Because the erection of the above described territory into a canonical parish has not been asked for by any Catholic within the limits assigned, or elsewhere; but, on the contrary, such a division of the existing congregation would be most painful and grievous to those who have been so long fellow-worshippers in the same sacred edifice.

Fifth. Because no necessity is felt for the erection of the said territory into a canonical parish, as St. Patrick's Church enjoys, as a *succursale* or chapel of Ease, all the advantages and privileges of a Parish Church for those who attend the ministrations of its Pastors. Because, by the erection of the said territory into a canonical parish, the Church of St. Patrick will lose its *status* as a *succursale*, and no marriage, or baptism, or funeral may hereafter be solemnized therein, without the forfeiture of the civil rights of the enregisterment of the same.

Sixth.—Because any direct departure from the original understanding with which the Church was erected, and on which the Congregation have hitherto relied as sacred, would tend to weaken the confidence, affection and veneration of the English speaking Catholics of Montreal, in their Ecclesiastical Superiors, and injure most materially the several institutions which, in process of time, have sprung up around St. Patrick's Church as their source and centre, such as the Male and Female Orphan Asylum, the Servants' Home, and the St. Bridget's Refuge To sustain these Institutions, on a scale at all commensurate with the wants of the English speaking Catholic poor, it is essential to concentrate the efforts and alms of all those who contribute annually to their maintenance, and any permanent separation or exclusion from the Church of St. Patrick's, of a large number of these benefactors would be an irreparable blow to each n al those Institutions. The undersigned therefore, for all these reasons, object to the pr osed changes, and earnestly implore his Lordship not to disturb their present position in which they enjoy perfect peace and contentment, and have all the facilities they can require for the due performance of their religious duties.

We are, Very Reverend Sir,

Your obedient servants,

[Signed and presented on behalf of the Congregation, by six thousand (6,000,) of its adult members].

(No III.)

Pastoral Letter from his Lordship, the Bishop of Montreal, to the Catholics who frequent St. Patrick's Church, and to all others interested.

Ignatius Bourget, by the Grace of God and of the Apostolic See, Bishop of Montreal, assistant at the Pontifical throne, &c.

To all the faithful of this city interested in the erection of the Canonical Parish of St. Patrick, greeting and benediction in our Lord:

Along with the present you will receive, dearest Brethren, the decree erecting into a Canonical Parish that space of land within whose limits is situated St. Patrick's Church, where you are wont to assemble for the fulfilment of your religious duties. It is our object in this Pastoral Letter to explain to you, in a special manner, the ecclesiastical operation contained in the above mentioned decree, so as to guard you against certain apprehensions which prevent you from appreciating our motives, and from viewing in its true light the grave question now before us.

When St. Patrick's Church was built twenty years ago, we thought it sufficient to bless it, and to open it to public worship as a simple chapel of ease for the Church of Notre-Dame.

We did not fix the number of priests that should be attached to its service, nor did we enjoin the placing of Baptismal fonts, or authorize that Baptism or Marriage should be there administered.

It was not till after some time, and as it were owing to the very force of circumstances, that St. Patrick's from a simple chapel became a Parish Church in fact, but not however in law.

We thought fit to tolerate for a time this order of things, although it is not in accordance with the Holy Canons that a Vicar or Chaplain should have Baptismal fonts, publish bans, marry, give Paschal communion in a simple chapel of ease. These functions only belong to a Parish or Succursale Church, or the Cathedral under certain circumstances. Moreover, we must remind you that the Holy Catholic Church has in her wisdom determined the different ministries belonging to the various temples she raises to the glory of God, and for the spiritual welfare of her children. Thus there are Basilicas, Cathedrals, Parish Churches, Succursales, public and private Oratories, &c., each of which enjoys special and proper rights and privileges not common to all, (and to each are

accorded the sacred functions which belong to its special character or title.)

Since however from the very force of circumstances, it has become necessary that Baptism, Marriage and all other Parochial functions be celebrated in St. Patrick's Church, and since strong representations have been made us that we should accord to the priests, charged with the service of this Church, liberty to continue the same functions now exercised by them, we consider ourselves not only authorized, but even obliged by the Holy Canons to convert St. Patrick's Church into a Parish Church, so as to render all that hereafter shall be done within its precincts conformable to Canon law. Evidently it is not a simple Vicar of the Parish priest of Notre-Dame that is needed in this Church, but a real parish priest and recognized as such by the Church. For just as a Cathedral supposes a Bishop, a Chapel a Chaplain; so also a Church where all Parochial functions are exercised, supposes and requires a true Parish Priest. The Holy Canons lay down, that both secular and regular priests charged with the cure of souls shall be wholly under the jurisdiction of their Diocesan, from whom they shall receive mission or canonical institution, and that they shall be subject to removal or deprivation whenever he judges necessary for the good of souls.

Indeed, had the Bishop not this right over the laborers whom Divine Providence sends to till that portion of the Lord's vineyard committed to his charge, he could not answer for the souls confided to his pastoral solicitude.

Now, it is to the perfect observance of these wise dispositions of the Holy Canons that we have been fortunately brought back by the apostolic decree of the twenty-second of December, eighteen hundred and sixty-five, the injunctions of which we are scrupulously following, in erecting canonical parishes within the limits of Notre Dame; and in erecting these, we are bound to provide them with pastors, who will remain wholly in our dependence, in the same way as the other Parish Priests of our Diocese.

This dependence on the Ordinary, to whom God gave special grace, that he may communicate vigor and life to his clergy, is the more necessary in great centres of population, as in these the cure of souls is more difficult, requiring consequently a more perfect organization, since, as must be clear to every one of you, in large towns there are more disorders to correct, more false principles to root out, more scandals to remove, more enemies visible and invisible to overcome. For nothing is more evident than that an army, if it is to combat with advantage, must observe an exact discipline under the orders of its chief.

Now, dearest Brethren, we feel bound to tell you, that in the erection of these Canonical Parishes, it has never entered into our mind to have any partiality for whomsoever it may be. Our conscience bears us witness that we entertain for all the children of the Church an equal love, one same affection, and that never has our heart been open to considerations of race or origin.

Here we will declare to you most solemnly, dearest Brethren, that when our illustrious predecessor laid on our feeble shoulders the heavy burden of the Episcopate, he at the same time bequeathed and left to us as a heritage all his affection for the children of Ireland. One of his first acts in 1825, when he opened his church of St. James to public worship, was to assemble there on Sundays and festivals, the Irish, who not then forming, as they now do, an entire congregation, attended with the rest of the faithful the church of Notre Dame, then the only one open for worship, for the fulfilment of their religious duties. It was a source of happiness to this zealous Pontiff himself to give them instructions, speaking their own language, and that he might the better acquit himself of a duty in which he took supreme pleasure, he called to his aid priests of their own nation. Nor did he cease to bestow upon them this care till he was convinced that the spiritual wants of this people, whose lively faith he so much admired, could be provided for in other churches of the city.

Animated by the same sentiments for the children of St. Patrick, we have never lost any occasion since we first entered on the adminitration of this Diocese, twenty-six years ago, of giving them the strongest proofs of our zeal and affection.

It is indeed with all the heavenly blessings which flow from the Episcopal authority with which we are clothed, that all those edifices consecrated for them to the service of the Divine Majesty, and to Catholic charity have arisen.

When, in 1847, this unfortunate people were dying of hunger in their native land, we raised our voice in the city of Rome, where we then were, appealing in their behalf to the charity of the Roman people, and to that of the thousands of strangers who from all countries assemble there. Wishing to behold with our own eyes the affecting spectacle of a whole people become a prey to the horrors of famine, we on our way home visited Ireland.

Hardly had we returned to our Episcopal city when Point St. Charles was covered with the multitude of sick, who seemed only to seek our shores that they might there receive the consolations which the Holy Church lavishes on her children during the last moments of life.

All the clergy, all the communities consecrated to works of charity, found themselves in presence of a terrible calamity, entailing on them a great and difficult duty. Now you know in what way they all fulfilled this sublime ministry of zeal and charity, how nine priests and thirteen nuns fell victims to their devotedness.

You know how a great number of Pastors from the different parts of our Diocese hastened to bring assistance to their brethren of the city, who, after acts of heroic courage descended before our eyes one after another into the tomb. How in fine all our nuns devoted to works of charity, sacrificed themselves to bring solace to such extreme misery, sixty of them actually contracting and almost succumbing to the pestilential sickness, which brought daily hundreds of your fellow-countrymen to the grave.

With acts so heroic before your eyes, done in favour of your unfortunate countrymen, and to which as every one knows, we did not remain a stranger, could we ever have thought that we should one day be publicly accused of wishing by our Decree, that is by the most solemn act which can emanate from our episcopal authority, to ruin your Orphan Asylum, your Asylum for servants and infirm women, St. Bridget's House of Refuge, and the other benevolent institutions which do so much honor to your charity; or that we should wish to annihilate, as it were your admirable St. Patrick's Society, and others which we have always felt so much pleasure in blessing on the occasion of your religious or national festivals.

These insinuations are so devoid of all appearance of reason, that it is impossible for any serious and just mind to give credit to them. We believe, dearest Brethren, we have every right to your confidence; for when have we ever failed in our duty as Bishop or Father towards you all? When did we neglect any one of your interests, which besides are our own?

Count, if you are able, all the works undertaken for the Irish people alone, of which we have been the life and promoter. When the ravages of the typhus left the children of your unfortunate countrymen by hundreds orphans on our shores, did we not make an appeal to all our Diocese, to obtain for them other fathers and other mothers, who as you know, reared and cherished them as their own?

But this was not enough. What then did charity oblige us to do more for these children, the sight of whose sufferings afflicted our paternal heart. Did we not interest in their behalf the Seminaries, Colleges, Convents and charitable institutions? Was it not under our care that St. Jerôme Emilian's Hospital was opened, which gave these poor children

shelter until they could be properly provided for elsewhere? Is it not also to our pastoral solicitude that you owe the establishment of St. Patrick's Hospital, when the Priests by whom you were attended, complained of your sufferings at the Protestant General Hospital of this city and of the difficulty of administering to you there the consolations of religion? When the need of a journal to defend your interests was keenly felt, was it not to us that your principal fellow countrymen, with the Rev. Mr. Connolly, then chaplain of St. Patrick's, at their head, addressed themselves for that object, and that journal was founded which has since so nobly fulfilled its task.

Is it possible, after all this, that we can be suspected of wishing to destroy all that which we have labored to build up with you and for you? No, assuredly we do not wish to take from you, from your families, from your ophans or your poor, these Churches, and Asylums and Refuges, which for so many reasons are justly dear to you. We have in view a more rational object; for instead of destroying we would wish to edify.

Moreover that you may be fully convinced of the falsity of all these insinuations, we will only draw your attention to the fact that the decree erecting into a Canonical Parish the locality in which the Church of St. Patrick is situated, gives you the fullest liberty to frequent that Church, and there as in past times to receive all the consolations of religion; and that the priests who serve it are empowered to administer to you the last sacraments in whatever part of the city you may reside. Nothing then in this respect is changed; consequently you have no reason to fear the grave inconveniences which have been suggested to you without any foundation whatever.

No one can take away from you St. Patrick's Church, the pews of which you occupy and can legally retain as long as you choose to frequent it. It is for this reason that we have made provision by our decree that you be not obliged in any manner to withdraw from the Church, which will remain your principal church, and on which your affections no doubt will continue to centre as the instructions will be made there as in past time, in your own tongue.

The rest of the faithful speaking the French language, and who reside in the locality forming the Canonical Parish of St. Patrick's, will continue to go to the same churches they have hitherto attended, nor will they ever entertain the thought of troubling you in the peaceable possession of your Church of St. Patrick, so justly dear to you.

Instead, then, of allowing yourselves to be led into those unhappy divisions, let us be, dearest Brethren, of one heart and one mind, laboring

for the glory of our common mother, the Holy Church, whose interests ought to occupy us before everything else.

At the sight of those magnificent towers, which our separated brethren raise almost to the skies, let us be animated with holy zeal, and let us labor with courage to multiply in our city both Churches and Houses of Charity, Religious Institutions, and Benevolent Societies—in a word, let us promote all that is good, all that is useful, all that is holy. Once more, let us unite for that purpose all our forces; for we must not deceive ourselves; there remains yet for all of us, much to be done for the glory of the holy name of God, for the honour of His august Mother, and for the good of religion in this great city, and for the salvation of our separated brethren, for whose conversion we should be happy to shed our blood, even to the last drop.

Remain, then, in peace, dearest Brethren, and do not occupy yourselves any more with that question which may, for a moment, have troubled you and caused you some uneasiness. Remember that you are constantly seen by our separated brethren, and reflect seriously on the bad effect which your words and actions could produce on them, had they reason to think that you are not as you ought to be—humbly submissive to your chief Pastor. Do not forget the terrible words of our Lord to His Apostles, "He that heareth you heareth me, and he that despiseth you despiseth me."

Leave us, then, to rule all things according to the essentially equitable and just laws of the Church, remembering that we have all at Rome a superior and a common judge, the Sovereign Pontiff, Pius IX., whom we venerate as Jesus Christ, whose vicar he is, and from whom we receive our inspirations for the good government of our Diocese.

May the peace of the Lord be with you all.

The present Pastoral Letter shall be read at the *Prone* of St. Patrick's Church, Sunday, the 25th day of this present month of November.

Given at Montreal, from Our Episcopal Palace, this twenty-first day of November, one thousand eight hundred and sixty-six, under our sign and seal, and the countersign of our secretary.

(Signed) † IG., BISHOP OF MONTREAL.

By order of his Lordship,

(Signed) J. O. PARÉ, *Can. Secy.*

(No. IV.

MONTREAL, December 11th, 1866.

TO HIS LORDSHIP THE RT. REVD. BISHOP OF MONTREAL.

Your Lordship,—One of the resolutions unanimously adopted at a general meeting of the English speaking Catholics of this city, held on the 2nd instant, a copy of which has been sent to your Lordship, imposes on us, a committee then appointed, the duty of acknowledging in a respectful and suitable manner, your Lordship's Pastoral Letter read to us in Saint Patrick's Church, on Sunday the 25th of last month.

It would not be right or becoming in us, as laymen, to express any opinion on the instruction it has pleased your Lordship to give us in that Episcopal Document; we have always held it to be a sacred duty to listen with docility to the teaching of our Pastors; this tradition we have received from our fathers; and indeed it is dearer to us, as it was to them, than life itself.

But, apart from religious instruction, the letter of your Lordship referred to a number of facts which have all taken place in our own day, and under our own eyes; we presume to say that, in regard to them we are competent witnesses. Now, without any spirit of cavil or disrespect, and in the mere interest of truth, we feel bound to declare that several of these facts seemed to us to have been unfairly stated or so stated, as to be calculated to mislead. This was the general conviction of those who heard your Lordship's Pastoral Letter read. The result is now before us. It is far from satisfactory. Your Lordship has a right to be informed on what ground this unfavorable impression rested. We shall, in the briefest form, endeavor to satisfy your Lordship, and in doing so, we trust that our candor may not be mistaken for want of respect towards your Lordship.

It was with no little surprise that the following statement of the Pastoral Letter was heard: "It was not till after some time, and as it were owing to the force of circumstances, that St. Patrick's from a simple Chapel, became a Parish Church in fact, but not however in law." We were surprised at hearing this, for the following reasons. No member of the St. Patrick's Congregation at any time looked upon his church as a simple "Chapel of Ease," neither did any one consider it to be a "Parish Church," either in fact or in law.

During the past eighteen or nineteen years, Easter duty, first Communion, and Confirmation have been performed in St. Patrick's Church. Are

these things done in a mere chapel—and that chapel at the very door of the Parish Church of Notre Dame?

But "after some time, and as it were owing to the force of circumstances," marriages, baptisms and all the parochial duties were performed in St. Patrick's. It is true they were; yet no one was led to think that in consequence St. Patrick's was a Parish Church either in fact or in law. We all knew full well that it was simply a *succursale* of the Parish Church of Notre Dame. In the next paragraph your Lordship states that Easter duty, Marriages, Baptisms, &c., &c., are functions which belong of right to "a Parish or *succursale* church." Then we were not in error in believing that St. Patrick's was a real *succursale* church. All these parochial functions were performed in it for many years, with the full knowledge of your Lordship; and that too from "the force of circumstances," that is because the spiritual wants of the faithful rendered it indispensably necessary. What then could be wanting to make St. Patrick's a regular *succursale*—was it your Lordship's consent? But how could your Lordship refuse your consent, since the "force of circumstances" rendered it necessary that these parochial functions should be performed in St. Patricks? We will not suppose that your Lordship, with full knowledge, would tolerate the irregular performance of parochial functions when it required but the consent of your Lordship to bring all under the regular discipline of the Church, by changing the chapel of ease into a *succursale* church. Your Lordship will scarcely refuse to admit that we had just reasons for our belief, that St. Patrick's was a regular *succursale* to the Parish Church of Notre Dame. In fact we could not think otherwise without imputing to your Lordship, either indifference to our spiritual wants, or indifference to the observance of the Holy Canons of the Church, as explained by your Lordship. Believing as we had good reason to do, that St. Patrick's was a true *succursale* church, in which all parochial functions were regularly performed, in accordance with the discipline and laws of the Church, we did make "strong representations" to your Lordship, "to accord to the Priests charged with the service of St. Patrick's, liberty "to continue the same functions." Your Lordship concludes from this, that you were "not only authorized, but even obliged by the Holy Canons to convert St. Patrick's into a Parish Church, so as to render all that shall be performed within its precincts hereafter conformable to Canon law." Will your Lordship tell us how such a conclusion can possibly be drawn from the premises established by your Lordship? The Pastoral Letter tells us that all the parochial functions can be properly performed in "a *succursale* church." To regularize therefore the functions of a parochial nature performed in St. Patrick's, would it not have been suf-

ficient to make it a *succursale* church, if it was not one already? How then could your Lordship be "obliged by the Canons to erect St. Patrick's into a Parish Church, so as to render all that shall be performed within its precincts conformable to canon law?" Resting on the notorious fact that St. Patrick's was a regular *succursale* to the Parish Church of Notre Dame, and that the parochial functions performed "within its precincts" were in strict conformity, with canon law; we asked for nothing new but simply to be allowed to enjoy the happiness of our old position, in peace, and without disturbing changes—this was simply the object of our "strong representations" addressed to your Lordship. We do not presume to discuss Canon law with your Lordship. But your Lordship, having addressed a Pastoral Letter to us, cannot complain if we exercise our reason in order to understand it. This is the extent of the liberty we claim; and certainly we must confess that some of the conclusions we meet with, surprise and embarrass us not a little.

We are neither qualified nor disposed to meddle in matters that concern your Lordship's relations with our Pastors; we cannot however but regret that your Lordship thought proper to introduce the subject into the Pastoral Letter, in such a way as to give rise to suspicions, that we have been served by priests who did not enjoy the entire confidence of your Lordship, and over whom you had not sufficient authority to correct delinquencies detrimental to the good of souls. A suspicion of this nature can do no good; and we are of opinion that your Lordship did not intend to give occasion to any such suspicion. We would fain understand your Lordship as explaining a general principle, not at all applicable in the present case. In this way we find relief from a painful state of mind arising from the doubt, whether it was that our Pastors were unfaithful, or that our Bishop was unjust to our Pastors. Repeatedly, since the introduction of the recent changes, your Lordship has told us that your only object was to multiply the succours of religion for the faithful; to communicate new vigor and life to the clergy; and to render the ministry more vigorous and fruitful by making it more canonical. Now, what do we already witness as the result of your Lordship's reform and renovation? Instead of additional religious aids, which we did not want, we are threatened with the loss of many which we had before, and at the same time, our former peace and contentment are gone. The reverence and confidence that hitherto surrounded the episcopal authority amongst us, have suffered grievously, or rather have given place to feelings of grief and anger in the hearts of the faithful. These deplorable results were not, we are convinced, intended by your Lordship, but they are not on that account less deplorable. With the truth of your Lordship's

remark—that an army, not under strict discipline, cannot fight with advantage—we entirely agree; but for the same reason, your Lordship will agree with us, that when an army has long fought with advantage, strict discipline must be in vigor. Now, what was the condition of Catholics in Montreal before the late changes? Was their condition of recent creation?—some untried novelty whose evils had not yet time to manifest themselves? Your Lordship will not say so. And who were the Pastors entrusted with the ministry of this important city, and over whom your Lordship claims a more vigorous control, as necessary for the good of souls? Are they new men, whose antecedents are not known? Your Lordship would, we are sure, be the first to say an emphatic No.

In Montreal, our Pastors have a glorious history of two hundred years. Through that long period, in an unbroken succession of holy, learned, and devoted priests, they have labored for the glory of God and the salvation of souls. Through good report, and through evil report, they never faltered; the result of their labor is now before us, in a work of religion, such as has rarely been witnessed in any part of the Christian world. They watched over the infant church of Montreal, and they have fostered it into its present majestic proportions; out of their immense wealth they reserve for themselves a pittance to cover the expenses of a mode of living, which looks very much like poverty; the rest they lavish, but with a prudent hand, in works of religion, of charity, and of education. Two centuries of unremitting labor, of unblemished reputation, and of ever-increasing zeal and devotedness, appear to us a sufficient test of the true spirit that animates our beloved Pastors. Nothing short of an enduring love for the laws and discipline of the Church of God, could ever have sustained them through the perils and difficulties of so protracted a combat.

Your Lordship reminds us that in 1825, your illustrious predecessor, Bishop Lartigue, was the first to assemble our fellow countrymen in St. James' church to instruct them himself, or by the aid of Irish priests procured for that purpose. Your Lordship adds a circumstance which is of a nature to enhance the value of this great charity. It is this—that the Irish of that day had to attend "with the rest of the faithful in the church of Notre Dame, then the only one open for worship, for the fulfilment of their religious duties." Your Lordship has been led into an error in making this statement. If we point it out, it is not with the view of denying to the memory of Bishop Lartigue, the veneration and gratitude his important services to our countrymen claim: we wish simply to do justice; our gratitude would not be sincere, if it were

not regulated by justice. Ten years before St. James' Church was opened to public service, in 1815, the Irish were first assembled by themselves, as a people, in the little church of Bonsecours, by the lamented Father Richards; from that time to the building of St. Patrick's the Irish were regularly assembled together for religious instruction in the Bonsecours or Recollet churches, by the priests of the Seminary; and some of us were members of those infant congregations, and are eye-witnesses of the truth of this statement.

The next paragraph of your Lordship's Pastoral Letter gives us some pain. It reads thus—"It is with all the heavenly blessings which flow from the Episcopal character with which we are clothed, that all those edifices consecrated for them (the children of St. Patrick) to the service of the Divine Majesty, and to Catholic charity, have arisen." We do not wish to be ungrateful; neither do we desire to acknowledge personal obligations which we do not owe. Now we are certainly not aware that any one of the churches or charitable institutions, specially destined for the benfit of our people, has originated with, or received any particular aid from your Lordship.

Your Lordship, referring to the sad events of 1847, is pleased to call us an "unfortunate people;" we admit it, we were "unfortunate," in 1847 through the inscrutable ways of God, who, however, often chastises in love. In 1866, we are still "unfortunate,"—for your Lordship will not allow us to forget our sad destiny. The memory of all past afflictions must be kept fresh; and all the charities of which we have been the sad recipients, must be turned into an argument to force us to surrender, in silence, all the advantages of our present altered condition, and which we owe to our own efforts, under the blessing of God, and the generous sympathy of our immediate Pastors: Certainly we are a peculiarly "unfortunate" people.

Thousands of our fellow-countrymen left their native land in 1847, in order to seek a home in Canada. They did not come here to live on charity. They were for the most part in the prime of life. Their intention was to repay the hospitality promised them in this new country, by the riches of their labor, of their enterprise, and of their virtue. God willed it otherwise. Where they fondly hoped, by honest labor, to create for themselves and their children happy homes; there they only found graves, in which the very names of whole families lie buried and unknown to this day. In this national calamity your Lordship was our benefactor; we always knew it, and never failed to acknowledge our obligations. And we now cheerfully again declare our conviction that all that a zealous

and charitable Bishop could do, was done by your Lordship on that trying occasion.

Our gratitude has not been confined to mere passing words. When your Lordship honored us, some years past, by visiting our homes in the interest of the new Cathedral then projected, we were happy, each one according to his means, to give to your Lordship a more substantial proof of our gratitude. We may also add, that every year, repeated calls are made on us, in favor of the religious communities of the city, by your Lordship. We think that the good sisters, who are in the habit of receiving our offerings on such occasions, will not deny that we remember what we owe both to them and to your Lordship's recommendation.

It is not perhaps becoming to record these things. It might indeed accord better with good taste, and even with the spirit of genuine charity, to pass them over in silence. But, if we are wrong, your Lordship will pardon us, inasmuch as we are compelled to state these things in self-defence.

Other debts we owe since that sad period. If we do not speak of them, it is not that we have forgotten them. The four priests of the diocese, two of them being of your Lordship's household, who gave their lives for the consolation of their afflicted brethren;—of them we think as of departed heroes of charity, whose death filled heaven with joy and this earth with sorrow. The memory of the thirteen Sisters of Charity, and of the five Priests of the Seminary, all martyrs to their charity for our people, is engraven on our hearts. We shall not express our thanks to their communities in words; for any words we could employ, would but profane the sentiments of veneration and gratitude we entertain for them. Consulting for their feelings, and for our own, we think of our obligations only before God who alone can repay them.

Your Lordship complains that "with acts so heroic before our eyes," we have accused your Lordship of "wishing" by your decree to destroy our charitable institutions, and other societies which your Lordship is pleased to call "admirable." In justice to ourselves we must deny that we, either in public or in private, ever accused your Lordship of "wishing" to inflict such an injury by the decree. May it please your Lordship to read our documents again, and you will find that your Lordship's intentions are not so much as alluded to in them at all. They treat of your Lordship's project, and not of your Lordship's intentions.

The project was before us, and we were invited to discuss it; your intentions were hidden from us, and we respected them by our silence. We did indeed state that the ruin of our charitable institutions would most probably be the result of the division of our people by the erection

of the new parish. More recent events have confirmed us still more in the conviction we then expressed. What we then thought very probable, we now regard as certain.

Your Lordship will permit us to say, that it would pain us less to see our reasons fairly refuted, than to see ourselves thus charged with the great impropriety of assailing your Lordship's intentions.

In the next paragraph, the Pastoral Letter calls our respectful and frank statements, "insinuations." Invited by your Lordship to express our views on the project placed before us, we did so in the plain, honest language of heartfelt conviction; we dealt openly with the facts of your Lordship's project; we insinuated nothing.

Your Lordship adds, that our "insinuations are so devoid of all appearance of reason, that it is impossible for any serious and just mind to give credit to them." Be it so in regard to our "insinuations," which do not exist; but is it so in regard to our reasons, which do exist? How then will your Lordship explain the public, notorious fact, that these same reasons convince not only all the English speaking Catholics of the city, but also nearly all the French speaking Catholics? Your Lordship must be aware of this fact; your Lordship must therefore perceive the painful alternative which alone is open to us—we have either to question the correctness of your Lordship's words, or to admit that there are no "serious or just minds" to be found in the whole Catholic population of the city of Montreal.

Though most unwilling to remember any past grievance of this congregation, experienced under your Lordship's episcopal administration, we cannot but answer to your Lordship's direct interrogatory addressed to us in these words, "when did we neglect any one of your interests, which besides are our own?" The very painful case of the St. Bridget's Church, which this congregation proposed should be erected in the Quebec Suburb, is of too recent date to be entirely forgotten. On that occasion when an enumeration of the English speaking Catholics of that suburb had been made, shewing the absolute necessity for such an edifice in that quarter; when a considerable sum had already been subscribed by this congregation towards the proposed new Church, your Lordship interposed your *Veto* first on one ground;—and then, (when that ground was removed) without assigning any reason whatever, continued to withhold your sanction.

We find the following passage in the Pastoral Letter: "Count, if you are able, all the works undertaken for the Irish alone, of which we have been the life and promoter." We suppose that by the "works" here mentioned, we are to understand Institutions. As to passing services, both of a spir-

itual and corporal nature, your Lordship must have performed very many of them, both for the Irish and Canadian people of this Diocese, during an Episcopate of twenty-six years. Apart from these daily works of ministry and charity, your Lordship points out three permanent "Works," or Institutions undertaken for the "Irish alone." The first is, the Appeal made by your Lordship to the Diocese and to various Institutions of charity, and Education, in favor of the Typhus Orphans. We shall not cavil as to the name to be given to this good work. Frankly and cordially we call it a noble deed of charity for your Lordship—a noble deed of charity for the individuals and Communities who became the kind parents of the fatherless little ones. Many a fervent prayer has asked a blessing on that noble charity.

The St. Patrick's Hospital is given as the next work we owe to your Lordship. The peculiar circumstances under which that Hospital was commenced must have passed from your Lordship's memory, or probably it would not have been mentioned. Unwilling to revive unpleasant memories, we shall not enter further on this subject, than to say that we ourselves founded and supported the St. Jerome's Hospital. When destroyed by the great conflagration, St. Jerome's was replaced by the St. Patrick's Hospital; but we were soon excluded from its direction and management.

The third and last work which we are reminded we owe to your Lordship, is the founding of a Catholic Journal, the "True Witness." Admitting freely the great ability with which that paper has been conducted, we, at the same time, beg to observe, that it has been rather your Lordship's organ, than that of the Irish laity; in evidence of which we need only cite the fact, that the learned editor has but recently refused so much as to publish our resolutions, unanimously adopted at the general meeting of 2nd instant. And admitting this much, we do not therefore clearly understand how the founding of the "True Witness" gives your Lordship a special claim to our acknowledgments. We always thought that the defence of religion, when attacked, regarded in the first place, and principally, the Bishops of the Church. If it were an Irish religion, and not the Catholic religion, that was assailed, then indeed it would be our special business to defend it.

The Pastoral Letter continues in the following terms, "moreover that you may be fully convinced of the falsity of all these insinuations." Instead of "insinuations" your Lordship will permit us to write statements. Now the statements we addressed to your Lordship may be fairly reduced to these essential points;—1st the loss of support to our charitable institutions from the division of our people, which division will certainly result sooner or later from the dismemberment, and erection of

the Canonical parish of St. Patrick, and of the other new parishes promised by your Lordship. 2nd. The evils of mixing up two populations of different habits and different languages; as exemplified in St. Ann's and St. Bridget's of this city;—in Ottawa, Quebec, and in other places similarly circumstanced. 3rd. The injustice done to the immense majority of the St. Patrick's congregation by depriving them of the rights of parishioners to their Church; and by transferring those rights to the French Canadians living within the narrow limits of the new parish of St. Patrick.

In virtue of the decree those French Canadians have a right to come to St. Patrick's, as parishioners, to their parish Church; whilst the immense majority of those for whom St. Patrick's was built, who have contributed large sums of money towards it, and have possessed it peaceably for twenty years, can come there but as strangers. These are the principal statements—not "insinuations," we made. Which of them has been shewn to be false by your Lordship's Pastoral or Decree? Permit us to say it without offence to your Lordship—it is not the "falsity," but the truth of our statements that is established by those episcopal documents. They do not contain one line of direct refutation of anything we advanced. Just now we will say a word of the concessions.

Your Lordship concludes the paragraph thus;—"Nothing then in this respect is changed, consequently you have no reason to fear the grave inconveniences which have been suggested to you without any foundation whatever." Pardon us, your Lordship, if we complain of the tone of this passage. It contains an insinuation that we have acted in this grave matter, not according to our own mature convictions, but at the suggestion of some person or persons not named; and that we have allowed ourselves to be agitated, and placed in painful opposition to your Lordship, by "suggestions that have no foundation whatever";—in other words, that we have acted as silly, unreasoning children.

That we have formed our judgment on "the suggestions" of any one, we simply deny; that the judgment we formed is not without "foundation," your Lordship's decree of itself proves; for that decree confirms the dismemberment of the old Parish of Notre Dame, and fixes the narrow limits of the new parish of St. Patrick. In this are contained all the inconveniences and evils we complain of;—a little time will suffice to develop them.

The concessions made by your Lordship, in authorizing the priests of St. Patrick's to administer the Sacraments to all the English-speaking Catholics of the city, are not a remedy; they do not change the question in any material point. The law of division is passed, though not yet

executed; the mixed system is established in principle. The injustice against the vast majority of our people is perpetrated. The concessions are but a dispensation for a time, justified by the necessity of calming down excitment, and of disarming opposition. Are these mere "suggestions that have no foundation whatever"?

Some of us have seen your Lordship's letter addressed conjointly to the *Curé habituel*, the *Curé actuel*, and the *Fabrique*. In it your Lordship expresses a regret that the mixed system, commenced in St. Ann's Church, was not persevered in, though your Lordship was told that it had been discontinued on account of the intolerable scandals it gave rise to. In the same letter your Lordship gives a plan for carrying on a double service in the different churches of the city; the plan being to give an instruction in the language of the minority at morning Mass, on Sundays and festivals. In the same letter your Lordship enters into an elaborate defence of the mixed system. We cannot quote your words, not having the letter before us; but we are sure we do not misrepresent the sentiments of your Lordship. After all this, is it reasonable to say that "the grave inconveniences we fear, have no foundation whatever?" We will venture to go farther, and place before your Lordship the following questions: First. Is it the intention of your Lordship that the concessions of the decree—namely, that the priests of St. Patrick's be authorized to administer the sacraments to all English speaking Catholics in this city—be permanent? And if such be your Lordship's intention, how reconcile that intention with the often declared resolution of your Lordship to bring the whole administration of the City under the operation of strict Canon law? Second. Would not a permanent concession or dispensation of that nature be equivalent to an annulling of the ordinary laws of the Church, which regulate parochial jurisdiction; and is not the annulling of a general law of the Church reserved for our Holy Father the Pope? Third. Supposing that your Lordship does intend the concessions of the decree to be permanent, and that you have power to make them so, may not your lordship's successor recall them? and would not your successor's power to recall these concessions be as undoubted as is your Lordship's power to grant them?

We have examined these difficulties, and others, too; and they have more than convinced us that neither the pastoral letter nor decree contained any guarantee against the danger we first apprehended, nor any remedy for the evils with with which the measure executed by your Lordship is pregnant.

With one other observation we shall conclude this already long reply. Do not, we pray your Lordship, try to force amalgamation upon a people

who, without a single exception, hold it in horror. It cannot succeed. Your Lordship may be told the contrary by men who want experience, or who love contention. They deceive your Lordship. We know ourselves, and we know our neighbors. We assure your Lordship, in the presence of God, that an attempt to introduce a double service into St. Patrick's Church would likely lead to bloodshed, and consequently, to a domestic war between Irish and Canadian Catholics throughout the city. We state this deliberately, not as a menace, but as a dutiful warning. We know pretty well how far the influence of our priests may go. In this matter it would be powerless. Having now, to the best of our power, discharged a not pleasant duty towards your Lordship, our fellow-countrymen, and our own consciences, we have the honor to subscribe ourselves, as the Committee on this subject of English-speaking Catholics of Montreal,

Your Lordship's most
Obedient servants,

(Signed)

J. P. SEXTON, *Chairman.*
THOS. D'ARCY McGEE.
M. P. RYAN.
EDWD. MURPHY.
RICHARD McSHANE, *Secretary.*

(No. V.)

To The Most Reverend

C. F. BAILLARGEON, *Bishop of Tloa,*

Administrator of the Archdiocese of Quebec.

The humble and dutiful appeal of the English-speaking Catholics of the City of Montreal,

Most Reverend Father,—The English-speaking Catholics of the city of Montreal, in the great tribulation which has fallen upon them, concerning their spiritual rule and government, are obliged to appeal to your Grace, as Administrator of the Ecclesiastical Province of Quebec, and to invoke your paternal interposition, for the preservation of themselves, their families, and their institutions of charity and piety, which have hitherto so flourished in this city.

An Episcopal decree of His Lordship the Bishop of Montreal, published on Sunday, November 25th, announces the erection of a new Canonical Parish in this city, to be called the Parish of St. Patrick, the boundaries of which are to be the middle of Bleury street to Sherbrooke; of Sherbrooke to Mountain street; of Mountain to St. Antoine; and thence to the junction of Craig and Bleury streets.

On the 8th November, an inquiry *de commodo et in commodo*, as to the erection of the said Canonical Parish, was held by the Very Reverend Vicar-General of His Lordship, in the sacristy of St. Patrick's Church, when the solemn, earnest, and most respectful protests were presented against the decree of erection, of the following parties, viz.: of the *habituel Curé*; of the *actuel Curé* of the Parish of Notre Dame de Montreal; of the Rev. Mr. Dowd, in his own name and that of all the priests specially charged with the ministry of the English-speaking Catholics of the City: of the Hon. Thomas Ryan, *Marguillier Comptable* on behalf of the *Fabrique*; of the Hon. Thomas D'Arcy McGee, on behalf of the English-speaking Catholics, represented by six thousand adult members of St. Patrick's Congregation, and of Michael Bergin, one of the Congregation, on his own behalf. On the other hand, it was admitted by the Very Rev. Vicar General at said meeting, that no petition whatever from either French-speaking or English-speaking Catholics had been

addressed to His Lordship, asking for the erection of such Parish. Yet grievous to say, the Right Rev, Bishop, in the decree of erection read from the pulpit of St. Patrick's Church, on Sunday 25th November, has utterly rejected all these protests, both of the clergy and laity, French and English, refused to reconsider the subject, and proceeded to execute the project of erection,

We invoke under these circumstances your Grace's paternal interposition for the following principal reasons :

Because the spiritual wants of all the English-speaking Catholics have been hitherto, amply provided for, under the former ecclesiastical arrangements ; and because the affections, veneration and habits of the people are entwined with those arrangements.

Because, although his Lordship has granted certain concessions to the English-speaking Catholics, in consequence of the dispersion of the existing Congregation, these concessions, as stated in the second of the resolutions this day adopted, at an aggregate meeting of the English-speaking Catholic population, "are necessarily temporary in their nature, and could not be continued, after the erection of conterminous parishes, consistently with the general laws of the Church."

Because the limits fixed by His Lordship for the new parish will prove fatal to this congregation, both on account of what they exclude, as well as what they include,—as explained in resolution number three, herewith most respectfully submitted.

Because the proposed limits will include a nearly equal portion of French-speaking and English-speaking Catholics, and consequently introduce all the evils and inconveniences attending the amalgamation of two people of different habits, and speaking different languages, in the same Church. We speak with the more apprehension on this point, that the mixed system has been twice tried in this city, once at St. Ann's Church, and again at St. Bridget's, where it led to such collisions and scandals as compelled its abandonment.

Because the permission conceded in His Lordship's pastoral to the present clergy of St. Patrick's to attend the English-speaking Catholics in their last moments, in any part of the city, without regard to the canonical boundaries of the new parish, can only be a temporary dispensation ; since no general permanent dispensation of a canonical law can be granted, or established by His Lordship.

Because the erection of the new parish, by dissolving the existing congregation, will most seriously injure if not destroy the institutions of charity, created and hitherto sustained by the united alms of all the present congregation, such as the St. Patrick's Orphan Asylum with its

two hundred and fifty inmates; the St. Patrick's Home for destitute female servants, and the St. Bridget's Refuge.

Because the dissolution and dispersion of the existing congregation will also entail as a proximate consequence the dissolution and dispersion of the pious societies at present flourishing within it; such as the Society of the Holy Scapular; the Society of the Living Rosary; the Children of Mary; the Temperance Society, and the Catholic Young Men's Society; for each of which special instructions are set apart in succession at St. Patrick's, every Sunday evening, throughout the year.

Because the dissolution and dispersion of the existing congregation, will tend directly to lessen the confidence, obedience, and veneration of the English-speaking Catholics of the City, who have contributed so largely to finish the interior of St. Patrick's, and to found and support the several societies and charities connected with that Church, in their ecclesiastical superiors, and will inspire them with a sense of cruel injury, which in this generation will not be forgotten.

Because, in addition to the irritation of feeling, the English.speaking Catholics would regard the exclusion of the immense majority of their number as parishioners from St. Patrick's Church, as a clear violation of their right to the use and possession of the said Church; this right which they had enjoyed for the last twenty years, resting on the following grounds.

First.—The *Fabrique*, the proprietor of the church, built it for them, and, after declaring the destination of the church, the *Fabrique* asked for, and received subscriptions from the St. Patrick's Congregation towards the erection of the church.

Second.—The Seminary, with the same intention, advanced towards the building the sum of forty thousand dollars.

Third.—The St. Patrick's Congregation in late years has expended a further sum of over thirty thousand dollars to complete and ornament it.

Fourth.—With the sanction of the Bishop of Montreal, St. Patrick's was blessed, and opened to public service, for the English-speaking Catholics of the city; and lastly the English-speaking Catholics with the consent of His Lordship, the *Fabrique*, the Seminary, and of all concerned —have been in peaceable possession of St. Patrick's Church, without interruption, from the day of its being opened for public service, down to the present day.

Because all the evils anticipated from the excision of the proposed new parish, from the ancient parish of Notre Dame de Montreal, have even already begun to show themselves; grave scandals have even already been

given; and a spirit hitherto happily unknown among us, has arisen among the laity by the utter rejection of the united prayers of the clergy and people of St. Patrick's Church.

For these principal reasons we the English-speaking Catholics of Montreal, in aggregate meeting assembled, within the grounds of St. Patrick's Orphan Asylum, on this day, Sunday, the 2nd day of December, 1866, immediately after the Grand Mass, do, unanimously, with one heart, and mind, and voice, appeal from the decision of our Bishop to your Grace, as Administrator of the province, to interpose your Grace's authority in annulling the decree of erection, and restoring us to our former position, in which we were so happy; in which we were submissive to our spiritual guides; in peace and unity among ourselves, as well as with our co-religionists speaking the French language; in which all our spiritual interests were amply provided for; in which our charitable institutions were generously supported by our united efforts; and in which our pious societies were efficient and productive of many spiritual blessings.

How painful soever it may be, we, in the mean time, submit as in duty bound to the decree of our Bishop, awaiting a remedy from the authority which the Church has placed in the hands of your Grace, or the reference of our case, for final adjudication to the Holy Father, at Rome. We beg you, Most Reverend Father, to believe us,

Your Grace's humble and obedient children in Jesus Christ.

Signed on behalf of the English-speaking Catholics of Montreal.

(Signed), THOS. RYAN,
Chairman.

(Signed), RD. McSHANE.
Secretary.

MONTREAL, December 18, 1866.

GENERAL STATEMENT of the founding, and present condition of the Three Charitable Institutions connected with the St. Patrick's CONGREGATION, AND DEPENDING on it for support.

COST OF BUILDINGS.

1. St. Patrick's Orphan Asylum opened in the year 1851, containing 250 inmates; cost of building	$24,000.00
2. St. Patrick's House for servants out of situations, and old infirm women, opened in 1862; cost of building	8,400.00
3. St. Bridget's Refuge to lodge houseless poor, without distinction of origin, opened in 1864; cost of site and building not yet completed	22,072.00
	$54,472.00

COST OF ANNUAL SUPPORT.

1. St. Patrick's Orphan Asylum, (average)	$8,000.00
2. St. Patrick's House, (last year)	1,993.00
3. St. Bridget's Refuge, (last year)	1,250.00
Total annual cost of Institutions	$11,243.00
Add collections in Church for general poor, (average)	2,000.00
Total Annual Cost of the charities of St. Patrick's Congregation	$13,243.00

I have examined the above statement and found it correct.

P. DOWD, PRIEST.

ST. PATRICK'S, Montreal, Dec. 18, 1866.

There is no debt on any of the above Institutions. Unity of action under one direction has produced this happy result. The division introduced by the Bishop of Montreal must ruin what has been done, and will effectually stop any new work of charity.

(No. VI.)

ARCHBISHOP'S PALACE OF QUEBEC,
15th December, 1866.

SIR,—In reply to the request which you on yesterday handed to me, in the name of the St. Patrick's Congregation of Montreal, I inform you that, after mature examination, I do not believe I am competent to take cognizance of the question therein submitted to me; and that, in my humble opinion, the appeal of the petitioners should be directly forwarded to the Sovereign Pontiff. Yet, for the sake of peace, I think it proper to acquiesce in the demand made upon me to transmit that document to His Holiness.

I have the honor to be,
Sir,
Your most obedient servant,

† C. F. BISHOP OF TLOA.

J. P. Sexton, Esquire.